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## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

### SUNDAY, November 14.

#### LONDON.

Acton, Creffield-road, 11.15 and 7, Dr. J. LIONEL TAYLER.  
 Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. C. ROPEZ, B.A.; 7, Rev. G. C. CRESSEY, D.D.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.  
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.  
 Finchley, Church End, Wentworth Hall, Ballards Lane, 6.30, Rev. T. F. M. EDWARDS, "Jesus the Human Brother."  
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Mr. J. KINSMAN; 6.30, Rev. JOHN ELLIS.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.  
 Harlesden, Willesden High School, Craven Park, 7, Rev. GEORGE CRITCHLEY, B.A., "The Divine Element in Man."  
 Highgate-hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.  
 Ilford, High-road, 11, Mr. J. CARROLL; 7, Rev. W. H. DRUMMOND, B.A.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAYELL HICKS, M.A.  
 Kentish Town, Clarence-road, N.W., 11, Rev. J. C. BALLANTYNE; 7, Rev. F. HANKINSON.  
 Kilburn, Quex-road, 11, Rev. G. C. CRESSEY, D.D.; 7, Rev. CHARLES ROPEZ, B.A.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. C. POPE.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.  
 Peckham, Avondale-road, 11 and 6.30, Mr. J. W. GALE.  
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. J. ARTHUR PEARSON.  
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.  
 Stratford Unitarian Church, 11, P.S.M., Mr. S. P. PENWARDEN, Chairman, Rev. JOHN ELLIS; 6.30, Mr. S. P. PENWARDEN.  
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.  
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT.  
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Mr. J. KINSMAN.  
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.  
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. W. COPELAND BOWIE.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.  
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. H. ENFIELD DOWSON, B.A.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
 BOURNEMOUTH, Unitarian Church, West Hill-rd., 11 and 6.30, Rev. J. HARWOOD, B.A.  
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. HERBERT McLACHLAN, M.A., B.D.  
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.  
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. DENDY AGATE, B.A.  
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.  
 CHELTENHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 7, Rev. J. FISHER JONES.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEYER, B.A.

DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.A.  
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.  
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.  
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.  
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.  
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.  
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 LIVERPOOL, Ullet-road, Sefton-Park, 11, Rev. M. WATKINS; 6.30, Rev. J. C. ODGERS, B.A.  
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. L. JENKINS JONES.  
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.  
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.  
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.  
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. DELTA EVANS.  
 PORTSMOUTH, St. Thomas street, 6.45, Rev. T. BOND.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.  
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.  
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., I.L.B.  
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.  
 SOUTHAMPTON, Church of the Saviour, London road, 11 and 6.30, Rev. C. E. REED, of Ringwood.  
 TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.  
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30, Mr. A. J. CLARKE.  
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

#### GERMANY.

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#### BIRTHS.

ALLEN.—On November 9, at Walden, Mill Hill, N.W., to Mr. and Mrs. G. J. Allen, a daughter.

MORGAN.—On November 7, at Coniston, Deane Bolton, to Rev. and Mrs. Edward Morgan, a son.

WELCH.—On October 25, at Bristol, to Marten and Edyth Welch, a daughter.

#### MARRIAGE.

NOEL—UNDERHILL.—On Saturday, November 6, at Lewin's Mead Meeting, Bristol, by the Rev. A. N. Blatchford, B.A., H. W. Edgar, eldest son of W. J. Noel, of Woodford, to Lilian Kate (Lily), eldest daughter of J. T. Underhill, of Bristol.

#### DEATHS.

SMALLFIELD.—On November 4, at 10, Manor-road, Stamford-hill, N., Sarah, widow of Edgar Smallfield, and daughter of the late William Earles, aged 84. From her childhood a worshipper at the Gravel Pit Chapel, Hackney.

WELCH.—On November 8, at Bristol, Edyth Sarah, wife of Marten Welch, aged 35. No cards.

WORTHINGTON.—On November 9, at Broomfield, Alderley Edge, Thomas Worthington, F.R.I.B.A., in his 84th year.

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# THE INQUIRER.

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## NOTES OF THE WEEK.

IN view of the great Meeting of Protest, which will be held in the Albert Hall on Friday next, and the promulgation of the Reform Proposals of the Belgian Government, a great deal of public attention has been concentrated on the Question of the Congo during the past week. Mr. E. D. Morel and Sir A. Conan Doyle addressed a large meeting at Newcastle-on-Tyne on the subject on Monday. Mr. Morel spoke with gratitude of the promised reforms, but warned his hearers that they were far from adequate to secure the rights of the native races in the future. While the Belgian claims to government ownership over the natural wealth of the country was abandoned in principle, there was no surrender of the claim to ownership of the land itself. The permission given to the native to engage in trade on his own account was described as a gracious concession on the part of the Belgian owner instead of a tardy restoration of an inherent natural right.

At the Lord Mayor's Banquet at the Guildhall on Tuesday, the Prime Minister spoke with grave emphasis of the violation of all the pledges which were given when the Congo State was formed.

"Last year," he continued, "Belgium decided to take over the Congo State, and we have clung to the belief that a European nation with a free Parliament and a Constitutional Government responsible to that Parliament would inevitably do what was right. We accordingly felt it right to hold our hands while the Belgian Government were inquiring into the state of affairs, and in the meantime we withheld our recognition of the annexation. They have now as the result of their inquiries made a declaration of policy which appears to be of a very far-reaching character. We have not yet had time to consider the full effect of what is proposed, and I cannot pronounce a final or complete opinion. But I, on behalf of his Majesty's Government, welcome the declaration of the Belgian Government, for it has opened a prospect more hopeful than any other which has hitherto been offered us. The final solution of the Congo question, which we earnestly desire, is that we should be able to recognise the annexation by Belgium on the ground that this annexation may be trusted to lead to the vital reforms which alone can satisfy Treaty rights and the common obligations of humanity. The agitation in this country with regard to Congo reform has been

subjected to much criticism abroad on the assumption that it had some political motive. The agitation never had any such motive. It is disinterested, it is sincere, it has no ulterior or selfish aims; it is in no sense impertinent, for it has regard to a territory and a population towards which we have undertaken solemn responsibilities. As a nation we shall be only too ready to demonstrate beyond the question of even the most captious the entire good faith of our attitude in this matter. Our recognition of the Belgian annexation has been, as I have said, kept back because we could not, by the positive act of recognition, countersign those conditions which have prevailed under the old régime, and which we have so frequently denounced."

EFFORTS have been made—we regret exceedingly that they have failed—to gain some official recognition of the Congo Reform Association from English Roman Catholics. Their active participation in the movement would have been welcomed with great cordiality, and might have exerted an important moral influence upon Continental opinion. The frigid letters which Archbishop Bourne has written to Sir A. Conan Doyle on the subject, in which he does not allow one word of protest or indignation to escape him, were dictated, we fear, chiefly by ecclesiastical prudence. He appeals simply to the confidence, which he has always felt, in the Bishops and other authorised bodies of public opinion in Belgium, and adds that there is no proof that they fail to perceive or neglect to perform their duty. The decision and the correspondence in which he has made it public may be admirably discreet, but they will strike many people as deplorable and even callous in face of a gigantic wrong and a grave national responsibility.

THE list of Birthday Honours, which was issued on Tuesday, does not present any remarkable features. We are glad to see that the veteran Sir Henry Roscoe becomes a member of the Privy Council, a well-earned distinction given rather tardily as a tribute to his eminent services to science and education. The knighthood conferred on Dr. Robertson Nicoll comes as a fitting crown to his remarkable career in literature and journalism, though it has probably been won chiefly by the political guidance given to English Nonconformity in the columns of the *British Weekly*. The *Westminster Gazette* emphasises very justly his position of extraordinary influence in

Nonconformist circles, a position which he has gained by his exceptional gifts as an editor, and his skill in representing the great mass of middle opinion. When, however, it describes him as "the keeper of the literary conscience of Nonconformity," we are a little puzzled. It is far less true than it used to be that there is a special type of Nonconformist culture. Our religious labels do not apply to the humanities, and there is a real catholicity in the world of books. It is one of Dr. Robertson Nicoll's titles to honour that he has encouraged this temper, and given it expression in the hospitable columns of the *Bookman*.

In accordance with a resolution passed at the Lambeth Conference last year, a committee of Anglican scholars has been engaged upon the work of revising the translation of the Athanasian Creed. The result of their labours has been made public this week. The names of the committee, which included the Bishop of Salisbury and Dr. Swete, are in themselves a guarantee of its interest for liturgical scholars and churchmen of a scholastic type of mind. But there, we think, the public interest in it is likely to end. The robust common-sense of the Archbishop of Canterbury is proof against any attempt to exaggerate its importance. "I have never concealed my own opinion," he says, in a letter inviting the co-operation of the committee last March, "that the mere re-translation into English of the *Quicumque Vult* provides no actual remedy, directly or indirectly, for the difficulties which surround the question of the public use of the document in the services of the Church. Such remedy, if any, as is to be found for these difficulties must, in my judgment, be sought in another way." The *Guardian* expresses an almost identical opinion in the following editorial comment upon the new translation :—"Speaking broadly, and with all respect for the learned and brilliant churchmen and scholars who have given themselves to this difficult and delicate task, we may say that it seems to offer little real relief to those who think that the *Quicumque Vult* at present occupies the wrong place in the Prayer Book. Here and there we find a felicitous phrase, or a shade of meaning more exactly rendered, but the critical emendations of scholars, valuable and interesting as they are, do not touch the real difficulty—a difficulty which can only be removed by the cessation of the present method of using the Creed."



## EDITORIAL ARTICLE.

## THE CONGO.

IN 1876, when our history begins, the vast basin of the Congo, the mart of Equatorial Africa, an area estimated as about equal to Europe without Russia, was practically inaccessible. The Portuguese had long had settlements on the coast, and at the extreme south-east, on the shore of Lake Tanganyika, there was a negro Mahommetan power, "Arab" only in name, which had reached, in some respects, an advanced stage of civilisation and refinement. Both the "Arabs" and certain negro chiefs who, with no more substantial reason, considered themselves "Portuguese," were slave traders. Portugal had approached Great Britain with a view to an effective occupation and joint responsibility on the part of the two Governments to whom Providence "seemed to have assigned the glorious mission of civilising the vast regions of Southern Africa"; but nothing had come of it.

This was the state of things when LEOPOLD II., of Belgium, called a Conference at Brussels, which was attended, amongst others, by Sir THOMAS POWELL BUXTON and Commander CAMERON. The latter had recently crossed Africa, and had seen something of the horrors of the slave trade. Hope and admiration were excited in his mind by "the philanthropic efforts of His Majesty the King of the Belgians." The ostensible object of the conference was "not of a commercial character." It was apparently intended simply to establish stations in the country which should be centres of civilisation, and bases of exploring and scientific expeditions. Committees were formed by several nations in furtherance of these objects, and the Belgian committee got to work in 1877, with the object of planting settlements on Lake Tanganyika, with an ulterior aim of suppressing the slave trade. Then came an ill-omened alliance between the Belgian King and H. M. STANLEY. The latter pushed his employer's schemes with characteristic energy, made treaties with native chiefs, became embroiled with native tribes, and in the course of a few years unsettled, rather than settled, Equatorial Africa, and raised King LEOPOLD's "interests" in it to the leading place. Meanwhile the British Consul at Loanda reported that "great distrust" was felt by "all classes of people here and in the Congo" as to King LEOPOLD's designs; and added that "the native chiefs are made to do exactly as the Europeans require by means of rum and cloth."

Trade jealousies, especially perhaps on the part of the Dutch and the Portuguese, added to the tension, and in 1884 Portugal again approached England, and at last a

provisional treaty was signed (subject to the approval of the other Powers) by which all rights acquired by the Belgian Association were to be recognised, full rights of trading assured to all nations, and every form of slavery suppressed. Had this treaty become effective England would have had full and direct responsibility for the settlement and administration of Congo-land.

But the other Powers withheld their sanction, and England, never having been whole-hearted in the affair, withdrew from the treaty, America meanwhile having recognised the Belgian Association itself as "a friendly Government." The European and American peoples knew very little of what was going on in the interior, but it was obvious that the existing confusion and rival pretensions constituted a danger, and Prince BISMARCK summoned a Conference of the Powers at Berlin, which sat in the winter of 1884-5. It was now or never for King LEOPOLD. He knew well the value of sentiment. Little was known of his actual doings, and he had a good reputation both for piety and philanthropy. The history of the past doings of Portugal, on the other hand, inspired little confidence, and LEOPOLD succeeded in winning the earnest support of the missionary and philanthropic societies for his own schemes.

In opening the conference BISMARCK expressed his confidence in the beneficent nature of the undertaking they had met to further, in opening the Continent to commerce, encouraging missions, spreading useful knowledge among the natives, and "preparing the way for the suppression of slavery, and especially of the over-sea traffic in blacks, the gradual abolition of which was proclaimed by the Congress of Vienna in 1815 as the sacred duty of all the Powers." The Conference was "to render a service to the cause both of peace and of humanity." The claims of the Congo Association were earnestly pressed by the representative of the United States. The PRESIDENT, he declared, "believes that in thus recognising the only dominant flag in that country he acted in the common interest of civilised nations. He regards this local government, or any successor resting on the same bases of principle, as an assurance that the dangers of international violence will be averted, that the enormity of the slave traffic will be suppressed, that the blacks will learn from it that the civilisation and the dominion of the white man mean for them peace and freedom, and the development of useful commerce free to all the world." This reflected the general sentiment. A "Free Congo State" was established by common consent, on the basis of freedom to all nations to trade on equal terms, equality of taxation to all inhabitants of whatever race or nation, and the prohibition of all monopolies. In the sixth article occur the

words: "All the Powers exercising sovereign rights or influence in the aforesaid territories pledge themselves to watch over the preservation of the native populations, and the improvement of their moral and material conditions of existence." And in recognition of "the noble efforts of His Majesty the King of the Belgians, the founder of a work now recognised by nearly all the Powers, the consolidation of which should confer precious services on the cause of humanity," LEOPOLD was made absolute sovereign of the new state, subject even nominally to no constitutional restraints except the responsibilities to other Powers involved in the Act of Establishment. BISMARCK closed the conference with the words: "I pray for its prosperous development and for the fulfilment of the noble aspirations of its illustrious founder."

LEOPOLD, the philanthropist, had triumphed; and in due course an impartial observer declared that the country which had endured centuries of the slave trade would be utterly destroyed by fifty years of philanthropy. Let us see how and why.

The King himself was the chief shareholder in the Belgian Association, which was now identical with the government of the new State. He and his associates and nominees absolutely controlled its destinies. Had easy financial success been attained at once, it is possible that the ghastly history that follows might never have been written. But the task was one of supreme difficulty. Railway construction, the development of waterways, the establishment and safeguarding of stations, would in any case have demanded large pecuniary resources with no immediate returns. And since the natives were rendered suspicious and nervous by the methods of civilisation they had encountered, it was deemed necessary to establish a strong military force. This force for the most part consisted of undisciplined cannibals, armed with European weapons, and dispatched on the mission of the moment perhaps without even nominal control from Europeans. No wages were paid them as a rule. They paid themselves in loot, and fed themselves on the slain. Such methods led to the destruction or desertion of stations as soon as they were established, and naturally failed to establish profitable commercial relations with the natives. The King was a rich man, and paid large sums out of his private purse, but presently he came to his people for help and raised repeated loans; but still the revenue did not come in. The King, however, was gradually organising his ideas and his methods. He began by claiming all "vacant lands" as the property of the State, and the definition was stretched till all the sources of wealth—ivory, rubber forests, and all—were declared to be State property, that is to say, the property of the King and his associates. How should the natives "trade" if everything there



was to trade in belonged to the State? But naturally the State must have labour to enable it to realise its wealth. Should it pay for it, then? Well, it was but reasonable that the natives should bear their share of taxation, and this could only be paid in labour. So a certain amount of labour became due from every native to the State. The natives are lazy, and a day's work is an uncertain quantity. Better fix a suitable amount of rubber as the due from each village, and require the natives to bring it in. And how are the requirements to be enforced? The story now becomes too gruesome to tell in full. Let this fact speak for itself. A commissary, suitably chosen and suitably rewarded, was set in charge, say, of a village, with adequate support, and was made answerable for the quantity of rubber required. Firearms were provided and cartridges served out. And when he wanted more he must produce the smoked hands\* of the men, women, and children he had shot, as a disciplinary measure, to show that he had not wasted his ammunition.

The demands have become more oppressive, till the miserable native's life is often one awful struggle to get the rubber demanded of him. A white man is generally in charge of a station. He is responsible for the rubber. Flogging is the ordinary method of enforcing the task. When this fails the women and children are seized and chained together in "hostage camps," where they are at the mercy of the native "soldiers." When this fails, villages are destroyed and the population murdered as a warning. Those who have read the detailed reports of eye-witnesses know how studiously this account is tempered.

The system, with its unspeakable horrors, is industrially ruinous in the long run. But what does LEOPOLD care for the long run? Already many of the rubber forests are destroyed, for the natives in their despair have cut down or rooted up the trees instead of tapping them, to get the sap quicker. Whole districts are depopulated. The native chiefs sometimes keep records, in the shape of bundles of chips, each one representing a man, woman, or child, known to them by name, murdered by the rubber agents. Anyone may see specimens of these "registers" brought home by missionaries. Those best qualified to judge estimate these murders not by the hundred or the thousand, but by the million. The "fifty years of philanthropy" are not yet complete; but already they have desolated Equatorial Africa more than centuries of the slave trade did. The "Arab" traders are indeed suppressed; but only to make way for a more ruthless system that has no

redeeming features to its credit. Cannibalism has increased and civilisation has disappeared.

Hitherto LEOPOLD has kept things very much in his own hands. He has evaded or defied all his treaty obligations, and no one has cared to enforce them. He has crushed out all trade except that of his own companies by exacting oppressive dues to the state which cancel themselves when the same persons pay them as companies and receive them as the State, but under which no others can live. He has made an enormous fortune, but has managed to maintain an official deficit, so that the obligations of the State still remain uncanceled; and now, whether (as the *Nation* hints) because he has squeezed his estate dry, or because he dreads at last the pressure of the awakened public opinion of Europe, he is trying to throw the whole burden upon his country, by annexing the Congo, debt and all, to Belgium, though safeguarding his own interests.

This cannot be legally done without the assent of the Powers. America and England have withheld their assent, and are understood to be pressing for a root and branch reform of the whole infamous system. It is not only the barbarous incidents in its working, but the whole shameless scheme of enforced levies, and the State claims to the products of the land, that must be swept away. The Belgian Parliament is, perhaps, dismayed by the crimes that official half denials can no longer conceal. It evidently perceives that the public opinion of Europe must be in some way propitiated; and really substantial, however inadequate, reforms are being discussed, and will doubtless eventually be promised. But will they be performed? Not if LEOPOLD and his accomplices can help it. England, as represented first by Lord LANSDOWNE and then by Sir EDWARD GREY, has protested over and over again. Is she to make her protest effective? It depends upon the nation. Sir EDWARD GREY will welcome pressure. He courts it; for he can do nothing without it.

P. H. W.

THE Congo Demonstration arranged for November 19 at the Royal Albert Hall, over which His Grace the Archbishop of Canterbury will preside, has created widespread interest. The speakers definitely arranged for include the Bishop of London, Dr Clifford, the Bishop of Oxford, The Rev. Silvester Horne, and Dr. Scott Lidgett. A large number of societies will officially support the meeting by sending deputations to occupy the boxes of the hall. Arrangements have been made by the committee for a considerable augmentation of the omnibus service passing the Albert Hall. The Metropolitan Steam Omnibus Company is arranging to place a line of omnibuses outside the hall at the close of the meeting in order to carry passengers to all part of the metropolis.

## LIFE, RELIGION & AFFAIRS.

### A GREAT SCHOOLMASTER.\*

A FEW years ago Mr. Bryce included a sketch of Edward Ernest Bowen, the Harrow master, among his studies in *Contemporary Biography*. It was at the same time a fine tribute to the hidden work of an assistant master. The memoir of Bosworth Smith\*—Bos, as he was affectionately called alike by his colleagues and his boys at Harrow—may now be placed by its side, not only on account of the close friendship existing between the two men, but also because it is in the main the revelation of an influence of a far-reaching kind in the same sphere of duty. We do not mean, of course, that all assistant masters can emulate the example or achieve the success of Bowen or Bosworth Smith. It requires a strong fund of human sympathy, great practical sagacity, a touch of genius both in the intellect and the heart, to mould generations of boys as they succeeded in doing. But they would have been the first to claim their place among their comrades-in-arms in the profession, and to share with them the dignity and the public respect which they helped to win for the work of the assistant master.

Lady Grogan, who has performed her task not only with the ardour of filial devotion but with unusual literary skill, speaks of the absence of striking or varied action in her father's life. Thirty-seven years at Harrow followed by a short period of happy retirement in the country, do not afford material for a stirring narrative; but the portrait of a character, set against a background of congenial work and abounding friendship, may result in a very delightful and companionable sort of book, and we can say without hesitation that the best has been made of a fine opportunity. The picture of Bosworth Smith's childhood at West Stafford in Dorsetshire, where his father, Reginald Southwell Smith, was rector for more than fifty years, is one full of simple charm, and may well be preserved as a record of the old type of evangelicalism, and the almost feudal conditions of life in a country parish, with its kindness and its severe class distinctions, seventy years ago. "In these lax days of keeping Sunday," one of his sisters writes, "when so much scorn is poured on the good old days of Sabbath observance, we often look back with regret to the old Sundays of Stafford Rectory. Not that there were, I fear, any great signs of early piety among us; but our mother had a knack of turning everything into a tract, and if at times we found the services and sermons too long, the discipline and patience were good for us, and the sense of contrast enhanced the pleasure of everyday life. All our arrangements were altered on Sundays. By eight o'clock, we would all be assembled round my mother's dressing-table to repeat our Sabbath hymns and portions; we liked saying them to her, because she would unconsciously repeat the whole of each verse before us,

\* "The right hands of the victims are cut off, smoke-dried, and given up to show that the cartridges have not been wasted. Numerous eye-witnesses have seen baskets full of them; or have counted them, eight or eighty as the case may be."

\* Reginald Bosworth Smith: A Memoir. By his daughter, Lady Grogan. London: James Nisbet & Co. Pp. xiii—398. 10s. 6d. net.



while she twisted up her ringlets, and so correct knowledge was unnecessary on our parts." The parish autocrat, old Mrs. Floyer, the squire's mother, is also pleasantly described. "On one occasion, a stray visitor—not a parishioner—rose up in the gallery and blasphemed God, the squire, and the parson. Old Mrs. Floyer stood up in her pew, and promptly ordered him to the stocks, where he was at once lodged, and visited later by the horrified congregation. On another occasion, seeing that the Rector looked ill, Mrs. Floyer stood up and said in a loud voice, 'Reginald, I will not have any sermon to-day'; whereupon he at once descended from the pulpit."

These country reminiscences, and especially the love of birds and flowers, coloured the whole of Bosworth Smith's future life. They were reproduced in the raven and the owls, which were part of his household at Harrow, and in his loving custody of the school garden. When he retired from work in 1901, he went to live at the beautiful manor house of Bingham's Melcombe, in his beloved Dorsetshire, and there he wrote his "Bird Life," and found endless delight in watching the changing seasons, and tending his flowers. But the chief interest of his life was in teaching. Neither the claims of a wide circle of friends nor his absorbing literary work was ever allowed to interfere with a single-minded devotion to his profession. His great success as a teacher was due chiefly to the quickness of his sympathies, and a complete absence of scholastic pedantry. He did not confine his interest or his encouragement to the clever boys. He had a wonderful tolerance for every kind of boy life. The following description from his pen of one of his old boys, Harold Brown, who died fighting in Matabeleland, tells its own tale: "He could not put two lines of Latin and Greek together without alarming mistakes. What he did not like, he could hardly be prevailed upon to do at all. But he was a fellow of great ability, of wide and varied reading, and with almost a touch of genius, which came out alike in his English verse and in his English essays. Above all, he was a true and stalwart and resourceful friend. I well remember how his face, which was usually firm set, would brighten up when anything came uppermost in form which appealed to the spirit of adventure, the spirit of discovery, which have done so much to build up and preserve the vast fabric of the British Empire. He never returned from one of his adventurous journeys without coming straight to me to report progress, as I had begged him to do, when I first saw in my form the stuff of which he was made." It was one of Bosworth Smith's principles that "till boys are 20 years old, we ought to try and educate ourselves to believe that, no matter how flagrant their actions may appear, they are too young and inexperienced to do anything which should really put them out of court." His boys responded eagerly to this spirit of sympathy and trust. "The worst of it all was, that it hurt Bos so much," one boy wrote to his father after he had got into disgrace and been punished. The words strike us as about the finest testimonial that he ever received.

From his early days as an undergraduate

at Oxford, when he was very emphatic in his sympathies during the Jowett controversy, dreading lest the University should be turned into a "court of heresy," Bosworth Smith was a strong liberal in religion. Perhaps it was partly this breadth of spiritual sympathy which drew him strongly to such friends as Dr. Martineau and Miss Anna Swanwick. His daughter tells us that there was no man, perhaps, with whom he spoke more freely of the deepest things of life than with Dr. Martineau. Occasionally notes were kept of their talks. "I can bear the alterations in the Old Testament better than I can in the New," is one of the characteristic jottings from Dr. Martineau's conversation, when reference was made to the Revised Version. He spoke also of the danger of all religious newspapers becoming narrow, in that the reason for their existence is to uphold one or other definite line of thought. Of Miss Anna Swanwick's conversation Bosworth Smith has left the following description, written in answer to the remark of a reviewer who called it didactic: "'Didactic' is the very last word which any one who was capable of appreciating her delightful conversation would think of applying to it. If it was 'conversation' in any true sense of the word it could not be 'didactic'; and if it was 'didactic' it could not be really delightful. It was sustained, suggestive, brilliant, original; but it was also simple, sympathetic, reciprocal. She put everyone at his ease in a moment, and she talked almost as much upon the subjects suggested by her friends as she did upon those suggested by herself. Its charm, indeed, defied analysis. She put the whole tenderness and variety and purity of her character into it. No one ever came away from a lengthened talk with her without feeling himself strengthened, elevated, refined, humbled by it. If he did not, it was his own, not her fault." Lady Grogan tells us that Dr. Martineau once said of her to Bosworth Smith, "She was the noblest woman I have ever known."

In addition to his work as a teacher, Bosworth Smith made a reputation for himself as an historian and biographer with his books on Carthage and Mohammed, and the Life of Lord Lawrence, to which he gave three years of unremitting toil. He also found time to take a growing interest in public affairs, and in 1885 he appeared unexpectedly as the champion of the Church of England in face of the rumours of disestablishment, which were filling the air. From this time his churchmanship seems to have become of a more pronounced type, though there was no weakening of his tolerance. He clung tenaciously, in common with many broad-minded churchmen of the last generation, to the Church of England as a national institution. He hardly appreciated at its true value the volume of national Christianity outside its borders, nor had he any personal leanings towards the Catholic idea of the Church as a mystical society, entirely independent of the accidents of traditional privilege, which is making disestablishment a less alarming possibility to many deeply religious minds. "The difficulty of religious union in England," Dr. Martineau wrote to him, "lies, I am

persuaded, much less in the essence of men's convictions and affections than in the mutual ignorance of Churchmen and Dissenters. They know little or nothing of each other's lives and literature; and though alike animated by intense national feeling, direct it chiefly upon opposite parties in the historical struggles which have made us what we are. It is time that this narrowness of admiration and sympathy should cease, and one sanctuary of reverence and piety should embrace both."

There was in Bosworth Smith as a controversialist more than a touch of vehemence and the very human tendency to identify his own point of view with the claims of abstract justice. But these were only the ephemeral aspects of a character, which was in reality singularly rich in the reconciling virtues. His life will remain as a satisfying picture of a great school-master, with a genius for friendship with his boys.

### A MODERN MORALITY PLAY.

It is easy to say that "The Servant in the House" which is now running at the Adelphi Theatre has certain obvious faults—that its symbolism is a little overstrained, its action a trifle slow, and its moral too obtrusive for a genuine work of art. It is also impossible to resist a comparison with Ibsen's "Pillars of Society" and "A Friend of the People," of which certain episodes remind us, to say nothing of "The Passing of the Third Floor Back," by Jerome K. Jerome, another modern morality play on similar lines. But when all these facts are stated it still remains for us to speak of what is vastly more important, namely, its passionate sincerity, its ruthless exposure of sham Christianity, and its urgent appeal to the spirit of human brotherhood, the denial of which "is at the bottom of the unrest of the modern civilised world." Once more in the heart of a great and opulent city the beautiful gospel of love and forgiveness is being preached, not from a pulpit, but from the stage; and as the scenes unfold before a singularly quiet and appreciative audience, evidently stirred by the alternating tenderness and sternness of the mystical stranger, masquerading as a servant, who has chosen to manifest his spiritual power in the household of an English clergyman, one is led to wonder what the churches will make of it all, if the churches can be persuaded that it is not too "irreverent" for them to countenance.

The truth is that Mr. Rann Kennedy has written a dramatic sermon on this simple text, "The Kingdom of God is Within You," and he has made an Indian butler—who turns out to be also the Vicar's brother, the far-famed Bishop of Benares—his mouthpiece. It is evident from the first that Manson is an extraordinary person, gifted with powers of divination that are perfectly familiar to the Oriental mind, and so majestic in bearing that he speedily becomes the lord and master of all the wayward and struggling souls with whom he comes in contact. Mr. Sydney Valentine, who plays this part with quietness and strength, has done well, I think, not to follow the example of the actor who created it in America by making himself up to



resemble the popular portraits of Jesus. Manson is undoubtedly intended to suggest the idea of a re-incarnation of Christ; but, apart from the additional shock to English prejudices, which Mr. Valentine avoids, the force of this idea is really enhanced by the fact that the modern prophet does not imitate the outward appearance—which matters little, after all—of the Seer who lived in far-off Nazareth 1,800 years ago. The Indian dress quite sufficiently conveys the atmosphere of the East, to which now, as always, men turn for divine light.

The plot, which is too full of complications to be adequately described in a few lines, centres round the character of the Rev. William Smythe, a man of lowly origin but scholarly reputation, who has married the sister of the wealthy Lord Bishop of Lancashire—"a bishop of stocks and shares, a bishop of Mammon." This wordly-minded prelate, who despises his brother-in-law because of his humble birth, and has never approved of the marriage, is, after many years of aloofness, at last induced to come to the vicarage in order to meet the celebrated Bishop of Benares, Mrs. Smythe being anxious to procure a donation from her brother for the Church Restoration Fund. Being slightly blind and deaf (this is an example of the author's symbolism), his lordship mistakes a rough working man, who has come to look after the drains—in reality another brother of the Vicar's, a "low person," and the father of a little girl, Mary, who has been brought up by the Smythes—for his sister's husband. The scene that follows is full of humour, and humorous, too, in a more sardonic fashion, is the subsequent conversation between the shrewd ecclesiastic and the Indian Seer, who dreams of a church invisible "not made with hands"; while the Bishop talks like "a man of the world" about "increased emoluments for the Higher Clergy." The Rev. William Smythe is compelled to meet his brother-in-law, whom he rightly regards as a hypocrite and a snob; but the result of a talk between them is that the former—who has for a long time been struggling against the growing conviction that "if a man say I love God and hateth his brother he is a liar"—determines to brush aside his adoring wife's ambitious dreams on his behalf, recognise the poor outcast who has been studiously kept out of the way for so many years, and tell the child all about the father whom she had never been permitted to mention. The poor, loving woman, who has foolishly made an idol of her husband, and whose one aim has always been to make people honour and praise him (however others might be discredited) is brought face to face with reality and made to comprehend, after a bitter conflict, that it is nobler for a woman to obey the divine voice and hold out a helping hand to those who, wilfully as it seems sometimes, miss the right road in life, than to enslave a man with worship, smothering his desire to act in all things and at all costs consistently with his faith, in the meshes of that heartless sophistry which personal ambition weaves.

The long speech, in the last act, of the drain man, who has found a vast and hideous grave full of dead things under the very altar of the church, and who declares it to be his mission to clear away this abomination and make the air sweet and whole-

some for those who breathe it above, while he risks his life in the foul sewers below, is thrilling in its significance. The vicar is stirred by it to his soul's core, and, throwing off his coat and turning up his shirt sleeves, he declares himself ready to face with his brother the dangers which his task involves for the sake of purifying the foundations of the church. "An impractical dreamer's idea of religion in all its socialistic applications," some impeccable upholders of orthodoxy who go to see this play will be heard to murmur; but, according to Manson, "drains are very important things," and the House of God must not be filled with the odour of rottenness and decay.

The acting is excellent all round. We have already spoken of Mr. Sydney Valentine's fine performance. Miss Wynne-Mathison as the vicar's wife is restrained, but convincing, although she inevitably alienates our sympathy until the last act, when she is compelled to make her choice between the commendation of this world and the higher call to self-sacrifice and suffering which life demands before God's Kingdom can come upon earth. Mr. Henry Miller as the navvy, "a gentleman of necessary occupation," never allowed one to forget the childlike and loving heart beating under the rude exterior of the quondam drunkard, who now spends his days in clearing up the dirt of the world for other people; while Mr. Guy Standing, as the soul-tortured vicar struggling with his conscience; Mr. J. H. Barnes, as the suave Lord Bishop of Lancashire; and Miss Gwladys Wynne as Mary, the outcast brother's "little girl," enter splendidly into the spirit of the play.

## ANTS AS TENANTS OF PLANTS.

IF mere force of numbers were to determine the dominant place in Nature of intelligent creatures there is no doubt that man would have to abdicate his position in favour of ants. Even in our temperate climate ants, whether red, black, or yellow, are far more numerous than any other living being, whilst in the Tropics, especially in the luxuriant equatorial forests, they occur everywhere in such incredible swarms as to have given rise to the South American saying that "the ant is the ruler of Brazil." Hordes of leaf-cutting ants can effect the complete devastation of plantations of oranges, mangoes, or guavas, completely stripping the trees of their leaves, so that the human owners have to give up the unequal struggle, and are obliged to abandon their ruined property. Predaceous ants, on the other hand, often combine great ferocity of disposition with their carnivorous habits, so that no living animal can withstand the onslaught of their countless numbers; the foraging ants of Brazil and the driver ants of Africa are equally dreaded in both countries. The latter insect is indeed the one creature in the world which is absolutely dauntless, for in its blind desire to attack every assailant in its path, it has even been known to dig its formidable jaws into a red hot cinder, perishing miserably in the attempt to vanquish an unknown enemy.

One of the strangest associations in Nature is the alliance between fierce, short-tempered ants and certain plants which need protection against the attacks of vegetarian enemies. It is, of course, not always an easy matter to demonstrate the absolute dependence of such plants upon their truculent allies, but the evidence appears to be amply sufficient in some cases, especially where the plant has undergone special modification of structure for the benefit of the ants.

The thorny bull's-horn acacia of Central America not only provides most suitable and eligible lodgings for ants inside its strong, curved thorns, but it also attracts them by means of honey glands at the base of each leaf. The ants are still further encouraged to patrol the feathery leaves of the plant owing to the fact that each leaflet is tipped with a yellow knob of a nutritious food-material, which is eagerly sought after by the ants, and carried off as fast as it is formed. Even the young thorns are filled at first with a sweet pulp, which is readily devoured by the ants previously to forming their nests within the spines. In fact, these acacias provide so many inducements for ants to enter upon a permanent tenancy, that both leaves and stems are always being patrolled by wandering hordes of those busy insects, armed with sharp jaws as well as formidable stings. In this way the trees are effectually protected by a warlike bodyguard against all attacks of leaf-cutting ants, or even of browsing animals. The peculiar, little pear-shaped food-bodies which are borne at the tip of each leaflet are specially transformed glands, rich in albumen and proteids, and only occur on plants which, like this acacia, are intimately associated with ants. They are found, for instance, on the Brazilian trumpet-tree, with slender stems like candelabra, one of the most conspicuous trees in tropical America; and it is invariably inhabited by numbers of the Imbauba ant, a particularly bellicose insect with a most irritating sting. If one of these trees is shaken, a horde of angry ants immediately rush out of little holes in the jointed stem, eager to attack the unwelcome disturber of their peace; in this way they keep at bay the leaf-cutting ants which would readily denude a trumpet-tree of its entire foliage, if for some unusual reason it had failed to be colonised by the warlike Imbauba ants. On this tree the food-bodies, which resemble the eggs of butterflies, stud the bases of the leaf-stalks, and are continually produced by the plant during its existence, so that the ants never run short of their ambrosia. On the other hand, these peculiar food-bodies are absent in an allied kind of trumpet-tree, which gains protection from attack by the presence of a thin coating of wax upon the foliage.

A simpler but equally efficacious form of association with ants occurs in certain orchids of Guiana, which, like most other tropical members of their class, grow on the branches of trees, to which they are anchored by aerial roots. A fierce kind of ant takes advantage of the interlacing tangle of roots to turn it into a compact nest, needing very slight alteration to render it completely waterproof against the torrential rains of the Tropics. In this way the ants gain shelter, and also security



from river-floods, whilst on the other hand the plants obtain immunity from attack owing to their presence. The benefit to the plant has indeed been adequately tested by those who try to cultivate these orchids in tropical gardens; under these unprotected but otherwise natural conditions they do not thrive, for their flowers suffer greatly from the onslaught of cockroaches and other insect pests, which are effectually kept at bay by the ants when the plant is growing wild in the forests.

Whilst in the foregoing instances the plant distinctly benefits by an alliance with its guests, there are many cases of a somewhat similar association in which this supposed advantage has been insufficiently tested, and it is always advisable to exercise great caution before hastily assuming that a plant has undergone peculiar modifications in structure for the sole purpose of retaining a bodyguard of ants. For example, a certain pitcher-plant of the forests of Borneo is not only armed with two sharp hooks, for the supposed purpose of warding off the attacks of monkeys or rats, but it is also habitually frequented by ants, which have taken up their permanent quarters within the swollen leaf-stalks of its purplish red pitchers. Thence the warlike ants sally forth, with the intention, so it is said, of preventing beetles or carrion-flies from robbing the pitcher of any of the unfortunate insects which have been inveighed into its oubliette for the ultimate nourishment of the plant. Although this inference is not improbable, it still remains to be proved that the plant could not thrive equally well without the help of the ants.

A similar doubt has also arisen with regard to the association of ants with some Malayan plants, in which the remarkable tuberous stems, often as large as a man's head, possess a spongy interior always traversed by the galleries of small, but very fierce, red ants. It was originally supposed that these living ants' nests were evolved into their present Brobdiagnian proportions by the stimulating presence of the ants, and that the plant could not thrive without the co-operation of these insects. It has, however, been shown, by actual experiments that the presence of the ants is not essential for the complete development of the plant, and that it is quite a natural and normal state of things for the tuberous stems to be penetrated with cavities which are in the first place, reservoirs of water, to enable the plant to tide over periods of drought. It is only when the cavities are dry that the ants utilise them for their nests, just as they would adopt any other convenient, ready-made dwelling. It is indeed no uncommon circumstance for ants to take up their abode in hollow stems and thorns or in the tubers of tropical orchids which grow on the branches of trees. If, however, the plant should happen to derive some benefit from such an association in the manner already indicated, it seems not improbable, that in the course of many generations these structures may become modified owing to the presence of the insects, and that even new structures such as honey-glands may arise on the leaves to act as an attraction to their guests.

FELIX OSWALD.

## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

### IS GOD ALL-POWERFUL?

SIR,—This problem is probably agitating the minds of many who do not care to give expression to their thoughts. Our thanks are due, therefore, to Mr. Page Hopps for his candid utterance. Perhaps others, like myself, would like to have had a fuller report of his discourse in order to ponder over it at leisure.

It is satisfactory, therefore, to see that your correspondent, Mr. Rands, has taken up the subject, and, while expressing his frank dissent, has favoured us with two valuable opinions on the subject.

May I be permitted, while leaving Mr. Hopps to speak for himself, to quote from another thinker, so that your readers may have all sides of the question before them.

I refer to Dr. Laurie, whose "Synthetica" was published about three years ago.

To Dr. Laurie God is the All, for "If God be not in some fashion all, what else is there? Who made the world? the oldest of us ask just as we did when children. There can be no making out of materials which God has to borrow from some other power."

As absolute, God is shut up in Himself, so to speak, and when Being-Absolute goes forth into its negation as immanent therein, it does not leave itself and forego its absoluteness. It simply determines itself. Absolute Being has, we may crudely say, in so far as immanent, given itself away, and is locked up in the finitude or negation which is a moment in It as creature: it is thus restricted by its own limitations.

The foregoing hard sentence is necessary as a standpoint for the following.

The Negation process whereby alone creation is possible involves as a necessity a certain amount of evil, but in the case of man our author asks: "On what ground can we justify the more than enough of pain, a call for endurance and conflict that is inequitable, the demand made on some by the system in which they find themselves that they shall conquer and overcome in an unequal contest? Only on the ground that spiritual ideals constitute the truth of man's being." Nay, he goes farther, and suggests that the sufferings of man are not for himself alone, but for God. "God is in a difficulty, man must help him." "The whole creation groaneth and travaileth together." Therefore, we must gather ourselves together and fortify ourselves with a great faith, a generous trust and resolute will.

"Men of science must toil to make nature the friend of man; the healer of the body must pursue his self-sacrificing labours to defeat disease; the statesman must ever strive to bring about better

social conditions; the spiritual teacher must labour to fortify the moral energy of man, to conciliate him with God, and to console him in his sorrows; the artist must create ideals of beauty; the philosopher must ever search for ultimate truth; man's life must be a strenuous life as is the life of God."

Our author is a valuable advocate of the larger hope; but with him it is no mere sentiment, but a belief grounded on the very nature of man. "Why should we doubt, then," he asks, "that we shall carry into a future life all the ethical experience that is worthy of a self-conscious spirit, thereby preserving our personal identity. Those bodily relations, which belong to the natural system here must fall away, but all in man that has transcended these relations will survive to rise from one of God's systems to enter another and a better; and as a first step we leave our bodies in the earth, thereby proclaiming that the things that are exclusively of earth concern us no more."

It may be asked, in conclusion, whether the problem propounded is a proper one to put? Does it not assume God to be an object instead of the universal subject? The modern Vedantist teachers who are making converts in America and in this country would so argue. To them God is unknowable, because He is infinite, and we can only know the finite. To make God finite is to make Him less than God. But this is not to take up the Agnostic position, because with the Vedantist God is more than knowable. As spiritual beings we are within God, of his essence, but we are under the illusions of matter and time, space and causation. When we burst these bonds by spiritual striving we shall see Him as He is. Therefore, our duty here is to labour for this spiritual freedom, both for ourselves and others, to be true to the ideal, which is for ever beckoning us on to perfection.

This does not appear very different from Mr. Hopps' conclusion. Helping God is to help the divinity within us and others to realise itself.

Yours, &c.,  
E. CAPLETON.

Highbury, October 31.

### BRITISH LEAGUE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

SIR,—May I call the attention of your readers to the second Council meeting of the above, which will take place on Wednesday next, Nov. 17, at Essex Hall, at 3.30 p.m.? It has been decided to make it an open meeting, so that all friends, in addition to members and delegates, are cordially invited to be present. The short business proceedings will be followed by an address, entitled "Our Own Bookshelf," by the Rev. W. G. Tarrant, B.A. Tea will be served at the close of the meeting.

Yours, &c.,  
VIOLET PRESTON.

Assistant Hon. Secretary.



## BOOKS AND REVIEWS.

## MAZZINI AND MODERN ITALY.\*

It was probably wise to leave the contents of this volume with the minimum of editing and arrangement which has been given to them. Their value and their charm lie in the personal recollections, and the enthusiasm of a high-souled woman for an heroic cause. As a book it is, perhaps, a little amorphous. It is neither history nor biography, but a kind of miscellany of the two, without the objective detachment which we require of the one or the completeness which we expect in the other. Perhaps it may be described best as a rich mine of materials for the life of Mazzini, and for the understanding of his character and aims. There are chapters on European politics, the House of Savoy, and Garibaldi in Sicily, at Aspromonte and in England; but these are all part of the setting for the real hero, the prophet and the martyr of the *Risorgimento*. A short introduction by the editor, the Duke Litta-Visconti-Arese, recalls the personality of Jessie White Mario, one of the small band of noble English women who gave their lives to the cause of Italy, and her special qualifications for writing these memoirs. She was born at Gosport in 1832, and early showed a strong tendency for the heresies of freedom. When she was about 21 she went to live in Paris, and there made the acquaintance of men like Cousin, Lamartine and Thierry. The funeral of Lamennais, at which she was present, inspired one of her earliest literary efforts. In 1854 she was in Italy, where she met Garibaldi, and a warm friendship sprang up between them. On this occasion she also visited Elizabeth Barrett Browning, and began an acquaintance which ripened into close intimacy. When she returned to England in 1856 she was introduced to Mazzini. "From the very first interview," says her editor, "her fate was decided: she had found her leader, and, henceforth, her unswerving allegiance was passionately dedicated to the great Apostle of Unity and Liberty. This devotion never swerved, and it explains and excuses all that might be considered partisan in her judgments." In 1857 she was married to Alberto Mario; and the rest of her life was devoted to writing, lecturing, and personal service in the cause of the great apostolate. After 1870 she lived quietly and almost forgotten in Florence, unrequited by the country she had served so nobly—possibly because she always refused to surrender her early republican ideals; till her death in 1906 surrounded her name once again with a halo of renown. There are few things more impressive than the rows of monuments in some Italian churches—we are thinking at the moment of San Domenico at Palermo—dedicated to the soldiers, poets, and statesmen who strove *per la libertà della patria*. Among them the name of the heroic English woman, who took Italy for a second fatherland, should always have an honour

able place. Carducci spoke of her as "a great woman, to whom we Italians owe a great debt."

As we have said already, the chief interest of Madame White Mario's pages centres in Mazzini, not so much on account of anything distinctly new which she tells us, as of the setting, especially of English friendship and devotion, in which she places him, and her own vivid recollections. She touches with a delicate hand upon Mazzini's one affair of the heart, his strong and life-long attachment to Giuditta Sidoli, the blessing of which he surrendered for the sake of Italy. There is an admirable description of his close friendship with the Carlyles, which puts some of the strange raillery and sarcasm at Mazzini's expense in Mrs. Carlyle's letters in a new light. Carlyle's staunch championship and the characteristic letter, which he wrote to the *Times* on the occasion of the sensation aroused by the opening of Mazzini's letters at the English Post Office, are well-known. A good deal has been made in some quarters of the differences between Garibaldi and Mazzini. They were men of widely different temperament, and in matters of policy they could not always see eye to eye; but there was a strong bond of mutual loyalty and admiration between the two men, which we are glad to see emphasised. When the fatal news arrived that Garibaldi had been wounded at Aspromonte by the Royalist troops, Mazzini's state is described as heart-breaking to witness. "After the first fiery protest, written as soon as he could hold a pen, his whole soul appeared centred in Garibaldi. He recalled their first interview at Marseilles, dwelling on the stalwart beauty of the fair, bronzed Ligurian, with his sunny, flowing hair; then following with fatherly pride the meteoric career of the hero, he recalled the tragic days of Rome, where, but for the unsurmountable opposition of the professional military element, he certainly would have named him military dictator; the victories of 1859, the miracles of 1860 . . . and now? . . . he lay wounded, dying perhaps! I can still see his passionate gesture of despair, and hear the agonised exclamation: 'Christ! . . . spare him to Italy! Take me instead!'" It was at this time, while he lay wounded, that Garibaldi received a visit from James Stansfeld, and spoke of his admiration "for this true Englishman, this typical representative of a free and freedom-loving nation."

The biography of Mazzini remains to be written. We have Madame Kenturi's beautiful sketch, and Mr. Bolton King's sober but not very moving Life, and now this rich collection of materials. But the portrait of one of the greatest men of the nineteenth century, who more than most soldiers or statesmen was a maker of history, still awaits a writer of genius. Meanwhile, we are grateful for a book which takes us back into the heart of the struggle, speaks of him as a familiar friend, and vibrates with an almost worshipful admiration for his sacrificial life. A special word of thanks is due to the publisher for the admirable series of portraits, many of them very little known, reproduced from the Museo del Risorgimento at Milan, and other sources.

THE FRENCH PROCESSION. A Pageant of Great Writers. By Madame Mary Duclaux. London: T. Fisher Unwin. Pp. xv.—358. 12s. 6d. net.

MADAME DUCLAUX—we see that on her title-page she still adds A. Mary F. Robinson—is one of our best interpreters between French and English, for she seems to belong so naturally to both countries. She has already charmed us in her "Life of Renan" and the intimate study of rural life which she calls "The Fields of France." In the volume before us she resumes her pen in order to throw off a series of brilliant literary essays, which seize upon some aspect of character or style in the long procession of writers, which she imagines passing before her eyes, almost as Dante and Virgil saw the *simulacra* of the dead. They are not exhaustive in their criticism, but they have in them just the qualities of insight and finesse which make French the best medium for fixing elusive shades of meaning and evanescent impressions, transferred here from her adopted country to her native speech. In the prefatory dedication to Vernon Lee, whom we may claim as belonging to the same literary sisterhood—subtle in analysis and fastidious in style—she speaks of this pageant as representing "the continuous genius of of a people." But she acknowledges that it is incomplete, with a hint that she may fill the blanks some other day. At the beginning she adds one more essay, to several that have been written lately, on French poetry, and possibly it will help to further weaken the obstinate English prejudice that, with the exception of Victor Hugo, French writers are only great in prose. She makes an eloquent protest against the neglect, amounting in some cases to literary detraction of Racine, "the unique, the peculiar genius of France." George Sand fascinates her, and she writes one essay on her romantic period, adorned with a reproduction of the sketch made of her by Alfred de Musset in 1833, and another on "La bonne Dame de Nohant," mellowed and only faintly scarred by the past, who tried in vain to fling her maternal protection round her daughter Solange, and corresponded on terms of close literary intimacy with Flaubert, the baffled idealist of style, with his weary confession, "Moi, je ne suis pas l'homme de la Nature."

But it is the last group in the book, the "Sons of Science," as she calls them, which will probably interest the English reader most deeply. Here are sketches of Taine, of Berthelot, of Gaston Paris, "the genius of philology," of Brunetière, the literary companion of Bourget in the Catholic reaction with its passionate invective and its policy of repression, and of Anatole France, whose popular sympathies are giving him a position of importance for the English mind, which literary genius alone was not able to win. Here, too, Madame Duclaux returns to Renan, to speak once more of his youth and of the influences of ancestry and early training, which left an indelible impress upon his mind. She does well to speak of him as the inheritor of "the light, hopeful, happy temper of the later eighteenth century." Was there ever a writer so gay in his irony, so optimistic in the midst of his disillusionment? George Sand wrote that she

\* The Birth of Modern Italy: Posthumous Papers by Jessie White Mario edited by the Duke Litta-Visconti-Arese. London: T. Fisher Unwin. Pp. xxvii—354. 12s. 6d. net.



did not like Brittany, for the country was "all Celtic ruins and Catholicism." It was the Celtic ruins and Catholicism which lived in the style of Renan and in the very quality of his mind, long after they had ceased to mould his thought. They were the source of the sentimentalism—would it not be juster to call it the ancestral religious feeling?—which angered many critics who are cast in a less generous mould. Like the church bells beneath the sea of his own Breton legend, they never ceased to make music in his heart.

CHARLES DARWIN AS GEOLOGIST. By Sir Archibald Geikie. Cambridge University Press. 2s. net.

THE FOUNDATIONS OF THE ORIGIN OF SPECIES. Edited by Francis Darwin. Cambridge University Press. 7s. 6d. net.

THESE books were published in connection with the Darwin Centenary. Sir A. Geikie's is the Rede Lecture given on June 24. It draws attention to the great work done by Darwin in geology. His fame as a biologist has obscured to some extent what he did as a geologist. "It is apt to be forgotten that Darwin began his active scientific career as a geologist, that it was mainly to geological problems that the earlier years of his life were devoted, and that it was in no small measure from the side of geology that he was led into those evolutionary studies which have placed him so high among the immortals."

Lyell's epoch-making work on Geology was published in 1830. Darwin took it with him on his voyage in the *Beagle*, and much of the work he did during the voyage was in the direction of confirming and developing the new and momentous principles which Lyell had laid down. He made a long series of observations and deductions in the movements of the crust of the earth. "He was the first observer who could devote himself to the department of investigation by personal research over a vast area of the surface of the globe. All through the voyage he accumulated facts until they grew into such an array of evidence as no previous geologist had ever been able to amass." Darwin did not found the modern science of geology. That honour remains with Sir C. Lyell; but he did more than anyone else to support Lyell's position: he tested and confirmed Lyell's arguments by wide observations, and he developed them along many lines where Lyell had only shown the way.

"The Foundations of the Origin of Species" contains two preliminary Essays on the Origin of Species, which were used in the preparation of the famous work published in 1859.

The first Essay was written in 1842, the second in 1844. In his Autobiography Darwin writes: "In June, 1842, I first allowed myself the satisfaction of writing a brief abstract of my theory in pencil in 35 pages. This was enlarged during the summer of 1844 into one of 230 pages, which I had fairly copied out and still possess."

"The first Essay," says Prof. F. Darwin, "only came to light after my mother's death in 1896, when the house at Down was vacated. The MS. was hidden in a cupboard under the stairs, which was not used for papers of any value, but rather as an overflow for matter which he did not

wish to destroy." "It is written on bad paper with a soft pencil, and is in many parts extremely difficult to read. The whole is rather a hasty memorandum of what was clear to himself than material convincing to others." Nevertheless, it is a full outline of his final work, and is a remarkable testimony to the extent of Darwin's grasp upon his theory so many years before he made it known to the world.

The Essay of 1844 is much longer and more complete. He intended it for publication in case he died before he was able to re-write it in a fuller form. He left with it a letter for his wife in which he expressed his "most solemn and last request, which I am sure you will consider the same as if legally entered in my will, that you will devote £400 to its publication, and, further, will take trouble in promoting it." This Essay is, of course, much more similar in structure and language to the "Origin" as published than the earlier draft. It is of great interest and importance to have these two preliminary sketches of one of the most epoch-making works of modern times. They show how long and carefully Darwin pondered over the principles of his great work, how long and carefully he collected his evidences; and they settle for ever the question as to the priority of Darwin in discovering the theory of the Origin of Species through natural selection and the survival of the fittest.

MONTAIGNE AND SHAKESPEARE and other Essays on Cognate Questions. By John M. Robertson, M.P. Second edition. Revised and enlarged. 7s. 6d. net. Adam and Charles Black.

In his book on "Montaigne and Shakespeare," Mr. John M. Robertson has helped us to realise that Shakespeare, with all his distinction of poetic and dramatic power, was not independent of those culture-relationships by which thought is stimulated, experience formulated, and slumbering might called into the fullest exercise of power. It is true that critics have been ready to admit that Shakespeare was influenced by the culture of his day, but the tendency among some has been to resent the particular application of the principle involved, and to question whether Shakespeare, after all, owed much to history, to Montaigne, to the classics, or to his fellow-playwrights. On the other hand, many critics have shown a most unwelcome desire to "account for" Shakespeare; they put a premium on his originality while piously acknowledging the outstanding appeal of his genius. Both sets of critics have made it difficult for us to approach Shakespeare in a natural way. We lose nothing by a clear-eyed recognition of his sheer humanity, and by the knowledge that he had "small Latin and less Greek," and was responsive to the intellectual stimulus of such a writer as Montaigne. In his essay on "Shakespeare the Man," Bagehot expressed his conviction that from the pain and suffering of several years, Shakespeare had derived "not exactly an acquaintance with Greek or Latin, but, like Eton boys, a firm conviction that there are such languages." This idea Mr. Robertson ably expounds in his essay on "The Learning of Shakespeare." He questions the proposition that Shakespeare

was a good classical scholar, and affirms that, so far as can be ascertained, Shakespeare always preferred translations, even of Latin authors; "and as to Greek there is not a single plausible case of his using an original." Many of the classic parallelisms in the plays can be found in Florio's Montaigne, in Sidney, in Spenser, and in current Elizabethan literature. Mr. Robertson, generously conceding that Shakespeare may have had a smattering of foreign languages, concludes that "the author of the plays drew his culture almost wholly from his own language, and from easily accessible sources in that," for there is little evidence that Shakespeare, as some have contended, had a working knowledge of French and Italian.

The main argument of Mr. Robertson's book is concerned with the influence of Montaigne in the development of Shakespeare. He emphasises strongly the necessary interdependence of the Shakespearean problems, and points out that until we have settled "what is and what is not genuine in the plays" ascribed to Shakespeare, it will not be possible to determine precisely "the nature of Shakespeare's culture-preparation and moral bias." Accordingly throughout the book we have a worthy attempt to discriminate the true element of Shakespeare, and to estimate the validity of those intellectual forces to which Shakespeare would naturally be subjected. That Shakespeare knew Florio's translation is certain. The problem of literary influence is a delicate and difficult one, but Mr. Robertson handles it with comparative ease. He finds little evidence of a Montaigne influence before *Hamlet*. From demonstrable parallels of thought and expression, some of them textual, and from the fact that, with one exception, the passages in question were added to the play in the Second Quarto, 1604, he concludes that Florio's translation, published c. 1603, but in evidence for about two years before, influenced Shakespeare in his work. The nature of the influence was "of that high sort in which he that takes becomes co-thinker with him that gives," the process being one "not of surface reflection, but of kindling by contact." On the whole count, he claims that Montaigne is responsible for moral, spiritual, and technical changes discernible in Shakespeare's work after 1603.

We can frankly admit that Mr. Robertson has proved his case as to the reality and depth of the influence of Florio's translation. At times we have the suspicion that his main interest is not so much Shakespeare as Montaigne, but that does not invalidate the main purpose of the book, although much of the argumentation seems to serve no very useful purpose. Here and there we have a somewhat undue depreciation of Shakespeare's early work and a too vigorous stressing of Shakespeare's "uninventive mind," but, on the whole, the book is a finely-wrought exposition of its set theme.

THE MOUNTAIN SINGER. By Seosamh MacCathmhaoil (Joseph Campbell). Dublin: Maunsel & Co. Pp. viii—72. 2s. 6d. net.

THERE are few things so refreshing to a true literary taste amid the jostling crowd of books by professional writers, com-



peting with one another for a few days of fame, as an hour of dreaming in the sunshine with one of these slender volumes of Irish verse for a companion. They are written by men and women for the most part unknown, and they come unheralded into the world, as a bird bursts into song when spring weaves its magical garment of beauty and love calls to love. And sometimes they are songs of the night, when the storm-cloud has swept down from the mountain, and the elemental passions are awake, and fear stalks abroad, and human lives are caught up in the whirlwind of fate or sheltered by the hand of God. It is lyrical poetry, often of fine quality, with a haunting music of its own, singing to us of the life of the earth and of the things which all men feel, but with its own background of national temperament and tradition, peopled with strange phantoms of the past and the homely emblems of Catholic piety, or the piercing memories of sorrow and the patient victories of the poor.

I am the mountain singer,  
The voice of the peasant's dream,  
The cry of the wind on the wooded hill,  
The leap of the fish in the stream.

Quiet and love I sing—  
The carn on the mountain crest,  
The cailin in her lover's arms,  
The child at its mother's breast.

No other life I sing,  
For I am sprung of the stock  
That broke the hilly land for bread,  
And built the nest in the rock.

So this poet sings, for himself and the lyrical brotherhood to which he belongs. His range is not wide. His instrument is the shepherd's pipe, not the wind-swept lyre. But how musical it is, and how true in its note to the things he loves and understands.

My father and mother were Irish,  
And I am Irish, too;  
I bought a wee fidil for ninepence,  
And it is Irish too.  
I'm up in the morning early  
To meet the dawn of day,  
And to the lintwhite's piping  
The many's the tune I play.

Or here is a snatch of verse in a more serious mood, reminiscent of several others in the book:—

When rooks fly homeward  
And shadows fall,  
When roses fold  
On the hay-yard wall,  
When blind moths flutter  
By door and tree,  
Then comes the quiet  
Of Christ to me.  
When stars look out  
On the Children's Path,  
And grey mists gather  
On carn and rath,  
When night is one  
With the brooding sea,  
Then comes the quiet  
Of Christ to me.

We do not stay to ask why we like these things: the simple enjoyment of them is enough, like the flash of light on a bird's wing, or a wayside shrine calling the soul to prayer.

THE POWER OF RED MICHAEL AND OTHER BALLADS. By Frederick Langbridge. Dublin: Maunsel & Co. Pp. 91. 2s. 6d. net.

CANON LANGBRIDGE, some of whose books, "A Cluster of Quiet Thoughts" and "Ballads of the Brave," are well known, has succeeded in writing a number of ballads which have the romantic atmosphere and the swift movement which give a characteristic quality to our traditional ballad literature. It is an achievement sufficiently rare to be remarkable. It is easy to turn a commonplace story into sentimental rhyme, but the writer of a true ballad must have the close grip upon detail and reality of the born story-teller, together with the power not so much of describing mystery and romance as of making them felt. The author speaks in his preface of "a region stark and sheer, dim, forbidden, peopled by evil ghosts. Almost I could wish," he adds, "I never had seen its dreadful gulleys, its glimmering, ghostly peaks. There, however, I have wandered awhile, and these ballads are the things I have brought back." It is the drawback of a ballad, from a reviewer's point of view, that it defies quotation by reason of its length, and so we cannot give our readers a taste of Canon Langbridge's quality. He has drawn his tales of mystery and woe from various sources, ranging from old-world traditions to modern life. It will prove an eerie book to read round the winter fire, and reciters may turn to it with gratitude, for the true ballad is a story to be told with the living voice.

We have received *An English Course for Evening Students*, by Frank J. Adkins, M.A. (London: Swan Sonnenschein & Co., Ltd., pp. xxxvi—448, 3s. 6d.) The book, which is the result of courses of lectures to teachers, is divided into three parts, *The Science of Expression*, *The Art of Expression*, and *Literature*. Part I. deals with the classification of words and the growth of the sentence. Part II. discusses very fully the writing of essays, the arrangement of material and the art of composition, with many illustrative examples. This is a department of school teaching which is still sadly neglected among us in comparison with the admirable methods of the French Lycées. We are glad to welcome a serious attempt to emphasise the need of careful training in the right use of words, and the art of writing.

*Selections from the Spectator* has been added to the admirable series of English Literature for Schools (Cambridge, at the University Press, pp. xxi—248, 1s. 4d. net). Mr. J. H. Lobban contributes a short introduction in which he describes the fortunes of the *Spectator* and the chief events in Addison's literary career. We are glad to notice that the volume is not overburdened with notes, the bug-bear of all school-boys except the small minority who love examinations.

Mr. ALBERT BROADBENT, of 257, Deansgate, Manchester, has sent us two of his charming booklets, "A Lytton Treasury" (price threepence) and "The Rubaiyat of Omar Khayyâm" in Fitzgerald's trans-

lation, with a prefatory note by Mr. W. E. A. Axon (price one penny). They will doubtless be very popular during the coming Christmas season.

## LITERARY NOTES.

MR. BALFOUR will deliver the Romanes Lecture in the Sheldonian Theatre, Oxford, on Wednesday, the 24th inst. The Chancellor, Lord Curzon of Kedleston, will preside. The subject is to be announced later.

MR. PHILIP GREEN will have ready shortly a volume of "Johannine Meditations," by Dr. James Drummond, formerly Principal of Manchester College, Oxford.

ON Monday an interesting paper was read before the Library Association by Mr. Alexander J. Philip on the "Defects of Modern Books as regards Paper and Printing." He pointed out that the paper used now was so inferior in quality to that of ten years ago, that some books would not stand rebinding after they had been issued from the library thirty times. Formerly it was not uncommon to have 300 issues before a book was thrown away. Present-day paper gathered dirt, and tests had shown that germs simply swarmed on the ribbed wood-pulp paper in common use. Case-making was also very inferior and presented a serious defect. The cloth had followed the paper. He estimated that the saving in cost to the publisher between good and bad materials was about 2d. per copy. The cost of rebinding to the library was 1s., and, taking the shorter life into account, it cost the library 1s. 6d. to 2s. to save the publisher 2d. Mr. Philip's statements embody, it is understood, the conclusions of a committee which has made an exhaustive inquiry into the whole subject.

"SIR WILFRID LAWSON: A Memoir," edited by the Right Hon. G. W. E. Russell, has just been issued by Messrs. Smith, Elder & Co. This book is founded on a volume of "Reminiscences," which Sir Wilfrid Lawson wrote in the last years of his life. These "Reminiscences" were intended to be a record of certain Parliamentary and public incidents of which he had been a spectator, and in most of which he had participated, and in preparing them for the press Mr. Russell has had the advantage of consulting the diary which Sir Wilfrid kept from his entry into Parliament, in 1839, to the last year of his life. He has illustrated the narrative from this, from contemporary records, and from copious stores of private information.

We should imagine that Mr. Chesterton takes his rest, like a busy practitioner, in snatches—if indeed he ever rests at all!—for his books follow each other in such rapid succession that clearly he must work half the night as well as all the day. While the reviewers are still busy with his last collection of essays, we are informed that his new novel, "The Ball and the Cross," will be issued by Messrs. Wells Gardner, Darton & Co. this month. His "Thackeray," contributed to Messrs.



George Bell and Sons' "Masters of Literature" series, is also due to appear immediately.

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THE Cambridge University Press will publish early in next year, Professor Feuillerat's monograph on John Lyly. It will contain particulars of several important discoveries concerning Lyly's life, and a full study of the plays and of Euphuism, and will throw new light on the "Euphuës" and its social import.

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ALL lovers of the French School of painting represented by Millet, Corot, Diaz, Rousseau, Daubigny, will welcome Mr. John La Farge's "Higher Life in Art" (T. Fisher Unwin), a series of lectures on the Barbizon painters by one who was their contemporary, and who lived in Paris in the fifties.

#### PUBLICATIONS RECEIVED.

From MESSRS. CONSTABLE & Co.:—Modern Astronomy: Herbert Hall Turner, F.R.S. 2s. 6d. net.

MESSRS. J. M. DENT & SONS:—Studies in Apostolic Christianity: A. W. F. Blunt, M.A. 2s. 6d. net.

MR. T. FISHER UNWIN:—Life in an English Village: M. F. Davies. 10s. 6d. net. How to Be Happy Though Civil: Rev. E. J. Hardy, M.A. 5s. net.

MESSRS. WILLIAMS & NORGATE:—The Ethics of Progress: Charles F. Dole. 6s. net.

#### MEMORIAL NOTICE.

MR. THOMAS WORTHINGTON, F.R.I.B.A.

It is with deep regret that we have to announce the death of Mr. Thomas Worthington, which took place at his residence, Broomfield, Alderley Edge, on Tuesday. Born in 1826, in Crescent Parade, Salford, the whole of Mr. Worthington's life has been bound up with Manchester and its interests, though many other places contain the memorials of his skill and fine taste both in ecclesiastical and civil architecture. He was educated at Dr. Beard's school, and afterwards entered the office of Mr. Bowman, where he gained an invaluable experience, which was deepened and enriched by a visit to Italy in 1847.

"Like most men of his generation," says the *Manchester Guardian*, "Mr. Worthington was strongly influenced by Pugin and Ruskin. All the same, while in Italy—first in Rome, afterwards in Florence and other Tuscan towns, which had a great fascination for him—he made a large number of beautiful studies and sketches as well of the best Renaissance as of Gothic examples. His own work was much influenced by what he saw in Italy, though his designs were always essentially English in feeling. Still, a thought of Italy inevitably arises even in Manchester when we look at such buildings as the Police Courts, the Albert Memorial, the Memorial Hall, and Nicholls Hospital. The towers designed by him are particularly reminiscent of the Gothic towers of the Italian towns, and the design he submitted when the building of a new Town Hall for Manchester had been decided upon shows the same influence.

"During this visit to Italy he carefully studied the works of the Italian masters of painting, and the knowledge thus obtained

was of much use in his subsequent work in connection with the art institutions of Manchester. On returning to England he worked for a time in London with Sir William Tite, and then settled in Manchester. He acted as local secretary for the Great Exhibition of 1851, and became a member of the Councils of the School of Art, the Royal Manchester Institution, and the Sanitary Association. He was secretary to the Committee for the Wellington Memorial, and it was largely due to his efforts and to those of Bishop Lee that the Infirmary Esplanade took the place of an unsavoury waste place and dirty water.

"His first work of any size was the Overseers and Churchwardens' Offices in Fountain Street; after these he built several large baths and washhouses, the Lancaster railway station, and numerous private houses. To the important works of his later years must be added Manchester College, Oxford; Brookfield Church, Gorton, and other churches, and the memorial fountain to Lord Frederick Cavendish at Bolton Abbey. Hospital work formed a considerable part of his practice, and here he obtained much help from a correspondence with Miss Florence Nightingale. He was one of the first architects to adopt the pavilion system of hospital planning, and he built the Royal Infirmary at Halifax, the Royal Infirmary at Wigan, the Royal Bath Hospital at Harrogate, the Chorlton Union and Prestwich infirmaries, the Convalescent Institution, Liverpool, and other similar institutions. Other work was done in partnership with Mr. Elgood, who died in 1893, and with his son, Mr. Percy S. Worthington, who became his partner in 1891, and who now carries on the practice.

"Mr. Worthington became a Fellow of the Royal Institute of British Architects in 1865, and was its vice-president from 1885 to 1889. He was president of the Manchester Society of Architects from 1875 to 1877, and for many years took an active part in its work. Perhaps his chief interest outside his profession was the work of the Royal Manchester Institution, of which he was president for several years. He was largely instrumental in the transfer of the Mosley-street building and its contents to the Corporation in 1882 under conditions which secured for the city the formation of a permanent collection of works of art. He was a representative of the Governors of the Institution on the City Art Gallery Committee from its formation until his death, and his knowledge and taste were cordially recognised by his colleagues, who greatly valued the help he gave in the work of the Committee. He actively promoted the changes by which, in the year 1905, the rules of the Institution were so altered as to admit of the number of its Governors being increased and its work and usefulness extended."

In earlier life, Mr. Worthington was closely connected with the congregation of Cross Street Chapel, and afterwards, when he went to reside at Alderley Edge, with Dean Row Chapel. A wide circle of friends and the churches and institutions which he enriched with his artistic skill will unite in a tribute of gratitude and respect for his long and honourable career.

## MEETINGS AND SOCIETIES.

### THE KING'S WEIGH HOUSE CHURCH.

INDUCTION OF THE REV. R. J. CAMPBELL AND THE REV. E. W. LEWIS.

THE joint ministry of the Rev. R. J. Campbell and the Rev. E. W. Lewis, at the King's Weigh House Church, is a matter for sincere congratulation on the part of all who realise the significance of another strong centre of Liberal Christianity in London. The position and aim of the Church are described in the following words:—

"The King's Weigh House Church is a Congregational Church, the members of which aim at providing means of worship for all who are interested in the culture of the religious life. They feel in deep unity with all who obey the impulses of the Spirit of God, and seek in a liberal mind, to be loyal to the beliefs and usages of the Historic Church."

The Ministers' Notes, in the *November Calendar*, take the form of an address to the congregation, which we are glad to be able to reproduce:—

"We come among you at your invitation and, we believe, at the Divine Call also, with great expectations. We are grateful for the opportunity which has been placed in our hands. We are not blind to the difficulties to be faced; on that account, however, the more eagerly do we take up the task. You will assure us of your warm and steady support. You will give us a place not only in your thoughts, and in your affections, but also in those secluded and fertile moments of your life when the Divine within you is most awake and masterful. We shall often have to thank you for the upholding of our hands. You are not to seek the ephemeral pleasure of the spectator, but the permanent joy of the co-worker. We know that we can succeed 'through your supplications, and the supply of the Spirit of Jesus Christ.' Your desires, and ours, go out towards the many young people whose work, and homes also, to some extent, lies in the immediate neighbourhood of our Church. We want to do them good. We want, even more, to help them to do good. They will be drawn to us less, we think, by the attractiveness of our preaching, and the elaboration of our organisation, than by the atmosphere of sympathy and enthusiasm which you can help us to create. The Progressive League is bringing a nucleus of young and expectant life to this centre, and there is going to be intimate association and hearty co-operation between it and the Church. No wonder, then, we are full of a lively hope. We 'greet the Unseen with a cheer.' God is with us.

R. J. CAMPBELL.  
E. W. LEWIS."

Last Wednesday evening a special service of Induction was held in the beautiful church. There was a very large and deeply interested congregation. The service was conducted by Dr. John Hunter, whom it was a special pleasure



to hear once again in his former pulpit. He prefaced his sermon with a few words referring to the special occasion. "How glad I am," he said, "that this Church will continue to be the working-place of an unsectarian, liberal, and Catholic Christianity. Men come and men go, but principles remain; and the work of God demands a complete consecration to-day as yesterday." Dr. Hunter took for his text, "Whom have I in heaven but Thee? And there is none on earth that I desire beside Thee." He began with a beautiful description of the Book of Psalms, the best of all religious manuals, the best of all companions of the soul. "I know not how it may be with you," he said, "but, as the years pass one by one, I find more and more in the Book of Psalms, as interpreted by the Gospel and Spirit of Jesus Christ, all that I want for the deep practical needs of my own life." From this he went on to urge the importance of religious experience and the passion of God possessing the soul. It is possible to be interested in theology, or ritual, or the church and its institutions without any sense of the immediacy of religion. It is one of our dangers that we may lose our sense of real fellowship with God while we are busy and careful about many things. It is religion in its simplicity and immediacy that we find in the Gospels. If, instead of thrusting our theology on Christ, we would sit at his feet and learn, we should find that all the stress of his yearning was just on this immediacy of religious experience. We must go back to the first things, to what the Psalmist called the fear of the Lord and St. Paul the simplicity of Christ. Much that we call religion is simply egoistic desire. The passion for God is the inmost heart of religion.—But it is in vain that we try to rescue a few leading thoughts from the eager rush of words. It was a sermon not to be forgotten, for its directness and power, aflame with conviction, and the sense of a message that must be spoken. It inaugurated on a note of high and intimate spiritual appeal what we hope will be, in every sense of the word, a great ministry.

#### LIBERAL CHRISTIANITY IN HOLLAND.

In the last two numbers of the *Hervorming* an account is given of the proceedings at the annual meeting of the Nederlandsche Protestantenvond at Rotterdam, on Oct. 26 and 27. The present writer was invited to attend, as a representative of the National Conference, but was unable to do so. The general programme of the two days' proceedings is much the same from year to year. There is a business meeting in the afternoon of the first day, at which the President gives his address. In the evening service is held, followed by an informal social gathering where old friends can meet each other. On the second day the business meeting is resumed in the morning and continued till the business is finished. In the evening there is a dinner, and then a public meeting, with addresses by appointed speakers, including the foreign delegates, if any are present.

The meetings held last month seem to have been well attended, as was to be expected in a great city like Rotterdam.

The number of delegates was 110, but there were present many members of the Bond and unofficial friends of Liberal Christianity. The sermon was preached from what is, perhaps, the shortest text on record, Habb. iii., 18, "Yet." It was a fine sermon, and probably more impressive as heard than as read. Some seem to have thought that the preacher might have made it better by a direct reference to the Bond, whose members he was addressing. It might have been preached anywhere; but anywhere it would have been good to listen to.

The business meeting transacted the usual routine business, and then passed to the consideration of a question which seems to be attracting much attention in Holland at the present time, namely, the obligation of taking the oath in courts of justice and on other official occasions. By a large majority a resolution was carried in which the Government was besought to abolish the practice, on the ground that it involved the taking in vain of the name of God, and was besides an injury to the sense of truth and an infringement of the rights of conscience.

A proposal to pass a resolution in reference to the execution of Señor Ferrer was ruled out of order, amid some excitement; and what was done in the matter was done unofficially outside the meeting.

At the public meeting the only foreign delegates present were from Germany, representing the "Protestantenverein," and the friends of "Die Christliche Welt." General satisfaction seems to have been felt with the meetings as a whole. English friends will wish well to the Protestantenvond, with whose aims they have so much sympathy. R. T. H.

#### SOUTH CHESHIRE AND DISTRICT ASSOCIATION.

##### AUTUMNAL MEETINGS AT CONGLETON.

This meeting was held on Wednesday, Nov. 3, and in spite of very inconvenient train connections and unfavourable weather, there were representatives of the congregations of Chester, Nantwich, Newcastle (Staffs.), Shrewsbury, and Whitchurch. The congregation at Congleton, under the guidance of Rev. and Mrs. Hall, had made excellent arrangements for the comfort of the delegates, and the meetings proved to be full of interest and inspiration. The Association, though small, and with widely scattered churches, has been making good efforts to justify its existence, and the new congregation at Burslem, whose lay minister, Mr. E. Parkes, was welcomed at the Wednesday's meeting, is the direct outcome of its missionary work. A musical festival at Chester to which all the Sunday-schools are invited to send scholars, has proved to be a most successful and helpful institution. The president, Mr. H. G. Wilson, M.A., of Shrewsbury, on taking the chair at the Congleton meeting, strongly advocated further efforts and new work. He suggested that the church at Longton might be reopened, and reminded his hearers that the church which did no missionary work could see little or no growth. Our religious truths, he said, are deep. The world is in need of them—would be better for them. We are no true soldiers of Christ unless we devote our

energy to the spreading of these truths, and to the living of them. It is mere irony to talk only about the brotherhood of man unless we mean it, and unless we in our apparently small way, do as much as we can to bring about brotherhood in its best and noblest sense.

The usual routine of the business meeting was then followed, in the course of which it was decided to hold another musical festival at Chester next year. Rev. W. J. Pond put forward some suggestions for a series of missionary services, but as these suggestions seemed to be almost in line with a plan of the president's for courses of sermons to be preached throughout the churches of the Association, the matter was referred to the Executive Committee.

At 4.30 a devotional service was held, conducted by the Rev. D. Jenkin Evans, of Chester; Rev. W. J. Pond, of Whitchurch, preached the sermon, addressing his very suggestive remarks principally to the Sunday-school workers.

In the evening a conference was held. The president, when calling on Miss Gittins (Newcastle) to read a paper on "The Sunday School of To-morrow," said that they might look forward to a helpful and instructive paper from Miss Gittins, as she had had a wide experience in the methods of children's education.

The paper, which was full of fresh thought and valuable suggestions based upon child study, was followed by an interesting discussion in which the Revs. J. C. Street, F. Hall, D. J. Evans, W. A. Weatherall, and Messrs. Cooper, Holmes, Mansell and Worrall took part.

#### THE SOCIAL MOVEMENT.

An important report on the subject of child labour has been submitted to the London County Council by the Education Committee. As a result of inquiries into the fate of children who leave school at 14 years of age, it has been found that of the boys only about 30 per cent find their way into skilled trades, while from 3 to 6 per cent. continue their education at secondary schools. The figures in the case of the girls are somewhat better. The Committee state that those who drift into unskilled trades speedily lose the greater portion of the mental and moral training they have received at school.

Reviewing the efforts hitherto made to deal with this question, the Committee point out that trade classes have been established, and attempts (on the whole unsuccessful) have been made to enlist the co-operation of employers in the establishment of part-time classes, held during working hours. The trustees of charities which have apprenticeship funds in many cases have expressed willingness to help the Council.

In detailing proposals for future action, the Committee point out that it is essential to evolve a system which shall be supplementary to the labour exchanges about to be established by the Board of Trade. Among the reforms which are necessary, the Committee put first the raising of the school-leaving age to 15. They recommend the establishment of compulsory half-time classes, and lay special stress on the importance of the classes being held during the day before the young people are tired by labour. The Committee urge that legislation on these lines should be undertaken by Government.

It should be added, however, that the Finance Committee, in their report, express the opinion that the present time, when the charge on the rates in respect of education is not only rising, but shows every indication of continuing to do so, is not the time to put forward such drastic and far-reaching proposals.

\* \* \*



The annual report of the Medical Officer of Health to the Staffordshire County Council schedules, in a "black list," four towns in the Potteries and one in South Staffordshire as showing a deplorable rate of mortality among children under one year per thousand registered births. The figures given are:—Burslem, 183 per 1,000; Darlaston, 200; Fenton, 179; Longton, 183; and Tunstall, 209. When we compare with these figures the equally deplorable returns for the textile and other manufacturing towns of Scotland and the North of England, we see to how great an extent industrial conditions are responsible for the calamitous waste of infant life amongst us.

\* \* \*

An enthusiastic meeting was held at the Browning Hall, Walworth, on November 5, to present Mr. Frederick Rogers with an illuminated address and cheque "in recognition of his work for old-age pensions, education, and literature." Mr. John Burns, Canon Barnett, and others, wrote to express their sympathy with the objects of the meeting, and their great personal regard for Mr. Rogers; while Mr. G. Barnes, M.P., who presided, Mr. W. Steadman, M.P., and Mr. Bowerman, M.P., attended to give voice to their appreciation. Lord Milner, who also spoke at some length, paid a most generous and kindly expressed tribute to his old friend and fellow-worker. In tracing some recent political developments and achievements to their sources, we should not forget that it was Tom Paine who first advocated both old-age pensions and a graduated income-tax.

## NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible. Reports should be made as short as possible. Long reports from local newspapers should be summarised and sent in the form of a short paragraph, except in the case of events of unusual importance.

**The late Mr. S. S. Tayler.**—The following resolution was moved on Friday, November 5, by the President of the Sunday School Association, and passed by the Committee standing up:—"We desire to express our most earnest sympathy with Mrs. S. S. Tayler and her sons and daughters upon the loss of their beloved husband and father. We all of us knew and appreciated Mr. Tayler's devotion to the cause of humanity shown in so many directions, but we more especially recall with feelings of gratitude and pride his long years' connection with the work of our Association, an active member of our committee for over twenty-five years and its honoured president in 1899. We sincerely hope that the remembrance of his good life well lived and the affectionate respect and esteem he inspired amongst all who knew him may bring comfort to you, and help to make the separation more easily borne."

**Ballec: The late Mr. John Kelly.**—We regret to announce the death of Mr. John Kelly, which took place at his residence Ballyalton, Downpatrick, on Friday afternoon, the 5th inst., in his 82nd year. Well known as a successful agriculturist, he carried off several valuable cups and other prizes offered by the Lecale Farming Society for up-to-date farming. He leaves behind to mourn his loss a widow, five sons, two daughters, and twenty-one grandchildren. His funeral, which was very numerous attended, took place on Monday to the family burying-ground at Ballec meeting-house, the officiating ministers being Revs. J. H. Bibby (pastor loci), W. Napier, M. S. Dunbar, and J. Joseph Magill. In the death of Mr. Kelly, Ballec congregation has lost a life-long member and a warm friend. Mr. Kelly was the father of the Rev. J. A. Kelly, minister of the Non-Subscribing Presbyterian Church, Dunmurry, with whom as with the other members of the family much sympathy will be felt.

**Birmingham: Newhall-hill Church Sunday Schools.**—On Monday last, the 8th inst., a very successful meeting of teachers, past and present, was held in the school-room to recognise the long and faithful services of Mr. William Lockett, who has filled the office of junior superintendent for twenty-eight years and is now retiring through ill-health. Mr. Lockett has been connected with the schools for forty-eight years, and for over forty years has given his services as a teacher and superintendent. The Teachers' Society presented him with a beautifully illuminated and framed address setting forth his many years of service, and in addition he was presented with another illuminated address, together with a cheque for seventeen guineas subscribed for by past and present teachers and some old pupils. The gathering included teachers who have served at various periods for more than fifty years.

**Blackpool: North Shore.**—On Sunday, Nov. 3, at the close of the evening service conducted by Mrs. A. A. Broadrick, a presentation was made to Mr. Hodson H. Lancaster, who is leaving Blackpool for London, having accepted an appointment under the Metropolitan tramways. Mr. William Ross, J.P., presided. Mr. T. Underwood, on behalf of the congregation, scholars, and friends, presented Mr. Lancaster with ten volumes of "Chambers's Encyclopedia." Mr. Lancaster acknowledged the gift in feeling terms.

**Bradford.**—On Monday evening, the 8th inst., a most successful "At Home" was held in the Channing Hall at Chapel-lane Chapel, Bradford. The Rev. H. and Mrs. McLachlan held a reception from 7.30 to 8 o'clock. Afterwards, under the chairmanship of Mr. R. Jackson, Rev. H. McLachlan submitted to the meeting a resolution approving of two resolutions advocating peace between the nations which have been passed by the Conference of Ministers of the United Kingdom and Germany. The resolution was carried unanimously.

**Bradford: Yorkshire S.S. Union Conference.**—The first conference of the present season was held at Chapel-lane school on Saturday last, when, owing to a number of other meetings at some of our neighbouring schools, the attendance was smaller than usual. Delegates and ministers from eight local schools were present. At the conference, which followed the tea, the new president, Mr. W. Heeley, of Lydgate, introduced the Rev. W. T. Davis, of Wakefield, who read a paper on "The Methods, Aims, and Future of Sunday Schools." The paper led to discussion, and was criticised by a number of those who spoke. In his reply, the reader dealt with the objections made. He was thanked for his paper as were the Chapel-lane friends for their hospitality.

**Brentwood (Essex).**—The sixth service of the series arranged by the Ilford Lay Preachers was held last Sunday, when Mr. E. R. Fyson answered the question, "Why was Jesus Crucified?" The attendances at the services although not large, have justified the effort, and another series will be arranged for the early spring. In the meantime some week-night lectures will be given. Several local people have expressed their appreciation of the services, but the town presents great difficulties for such work.

**Bury St. Edmunds.**—The Rev. J. M. Connell delighted a large audience at the Congregational Church Guild on Tuesday evening with a scholarly lecture on "Socrates." The Rev. A. J. Brown, in introducing the lecturer, remarked that the platform of their Guild was somewhat broader than that of the Free Church Council, and they recognised that they owed some gratitude to Unitarianism, because it arose in the first instance as a protest against a theology which they now all realised to have been crude, repellent, and barbarous to an extreme degree. Mr. Connell, after giving a description of the political world and the intellectual world in which Socrates lived, rehearsed in outline the history of Athens during the Persian and Peloponnesian Wars, and gave a brief but lucid exposition of the course of philosophical thought in Greece prior to the fifth century before the Christian era. There followed a vivid account of the man and of his message and his method. At the close of the lecture the President

expressed to Mr. Connell the gratitude of the Guild for the great treat which he had given them.

**Grimsty.**—It is hoped that Sunday services and other meetings will shortly be commenced. Will all sympathisers with Liberal Theology, Unitarianism, the "New Theology," or Progressive Religious ideals in general, who live in Grimby or Cleethorpes, or who have friends living there, or in the neighbourhood, kindly communicate with Rev. W. Whitaker, 99, Victoria-avenue, Hull. Names and addresses are particularly desired.

**Guildford.**—Mr. Howard J. Page, for five years treasurer to the church, has received the King's police medal, which was established by Royal Warrant in July. His services extend over a period of 38 years. Mr. Page is deputy chief constable for Surrey, and is the first police officer to bring the honour to the county. Mr. Edwin Ellis, J.P., the senior trustee of the church, has resigned his position on the Surrey County Council on the ground of failing health and advanced age. Mr. Ellis has been a member of the Council since its initiation 21 years ago. On Monday evening next Rev. E. W. Lewis, M.A., B.D., will lecture in the church on "The Beginnings of Christianity," Councillor Guy Kendall, M.A. (Charterhouse), will preside, supported by local ministers.

**Hampstead: Rosslyn-hill Chapel.**—On Thursday, Nov. 4, a very interesting address was given to the Social Study Circle by Dr. Bernard Bosanquet on the Majority Report of the Poor Law Commission. The lecturer pointed out some dangers in the suggestions of the Minority Report, especially the danger of breaking down the sense of responsibility among the poor. He urged the necessity of dealing with a family in distress as a whole and not sending different members of it to be dealt with by separate authorities, as suggested by the Minority Report. While recognising that some Boards of Guardians were excellent, the lecturer affirmed his belief that the main evils of the present workhouse system resulted from the inadequacy of the present Guardians to the work, from the lack of common principles of action, and from the smallness of the Poor Law areas. The Minority Report, he said, condemned the present system: root and branch. The Majority Report did not condemn the system as so hopeless of reform. Its great aim was to obtain more skilled and devoted Guardians and officials, to arrange for more co-operation among them, and to bring in a large body of voluntary workers to their assistance. Dr. Bosanquet also spoke of the large common element to be found in both reports, and expressed his fear that the real danger to be faced was not so much the Minority proposals as against those of the Majority, but the opposition of the present Boards of Guardians and their adherents to any change. He insisted that great reforms were essential and that there was need of closer union among all reformers against the self-satisfaction and dislike of change which existed amongst so many of those connected with the present system.

**London: Blackfriars Mission.**—As in former years, a series of popular concerts is being given at the chapel, on Monday evening, throughout the winter session. Many of the people in the neighbourhood look forward eagerly to the concerts, week by week, and the "congregation" at these meetings is a large one, regular in attendance and enthusiastic in appreciation of the musical and other entertainment provided. On Monday last, November 8, the "Unity Minstrels," from Unity Church, Islington, provided the programme of music, &c., under the direction of Mr. Ronald Bartram, and at the "interval," Rev. E. Savell Hicks, M.A., chairman for the evening, gave a cheering and hopeful address, which was appreciated by all who were present. We understand that "Unity Minstrels" are willing to give similar concerts in other parts of London. Inquiries should be sent to Mr. Ronald Bartram, "Fern Lea," Kelross-road, Highbury, N.

**Maidstone.**—The Rev. Alexander Farquharson has just concluded a course of Sunday evening discourses on "Some Aspects of Poor Law Reform," as illustrated by the Royal Commission Reports. The church has been crowded every Sunday, and has included the Mayor, members of the Town Council and Board of Guardians. The local papers have



given full reports. Mr. Farquharson has recently been approached with a view to holding his Sunday evening meetings in the Corn Exchange, which would accommodate fifteen hundred.

**Malton.**—The Unitarian Chapel at Malton has been renovated in a very artistic way, and looks very attractive. The reopening took place last Sunday, when the harvest festival was celebrated. In the afternoon a sacred concert was given by an augmented choir. Mr. T. Manning, York, who is in charge of the mission here, presided. On Monday evening a good company assembled to hear a lecture by the Rev. W. Whitaker, B.A., of Hull. Mr. Harold Longster presided, and expressed his pleasure at doing anything to help the cause of liberal thought. The Rev. W. Whitaker then gave his lecture on "The Minority Report of the Poor Law Commission." At the close questions were invited.

**Norwich: Special Services.**—During the month of October Mr. Rowe gave a course of four Sunday evening sermons on "The Deeper Meaning of the New Theology," with the following titles:—(1) "Jesus, the Divine Example"; (2) "Jesus, the Son of God"; (3) "Jesus, the Saviour of Men"; (4) "To the Father through the Son." The services have been well attended and keen interest has been displayed in the position expounded. At the close of each service an after-meeting has been held, at which Mr. Rowe expressed his readiness to answer any questions submitted to him. These meetings have been perhaps the most successful feature of the course, for a large proportion of the congregation has in each case remained, even for upwards of an hour, and subjected the minister to numerous questions, displaying on the one hand the opposition of orthodoxy and on the other hand the differences between the older and the newer phases of Unitarianism; but without exception the discussion has been conducted in perfect friendliness and quietness, thus amply justifying the experiment. Many of the questions from the orthodox standpoint have turned upon the inability to account for the character and work of Christ without assuming Him to have been more than man, and therefore accepting His deity in a sense peculiar to Himself, of which position Mr. Rowe has tried in various ways to show the weakness. Much good has been done, it is hoped, in the way of helping to remove misconceptions and needless prejudices from the minds of those who came not to agree with or be converted to our standpoint, but to hear something of a position they did not properly understand. Mr. Rowe has decided for the present to devote the second Sunday evening in each month to a special service of the above character with sermons upon the subject of modern religious belief, followed in each case by an after-meeting for questions and quite discussion.

**Padiham: Memorial Windows Unveiled.**—The unveiling ceremony of memorial windows took place in the Unitarian chapel on Sunday afternoon before a crowded congregation. One window was erected by the congregation "to the memory of Thomas Holland, and all faithful workers during the first century of Unitarianism in Padiham"; the cost of this window amounting to nearly £100. The response to the appeal for the cost of the window was very satisfactory. The other two windows were erected by Mr. Andrew Wilkinson, of Padiham, one of the church members, and a chapel warden, in memory of his wife. The three windows are most beautiful in design and colour. That erected by the congregation was unveiled by Mr. M. S. Lancaster, of Blackpool, and the others were unveiled and presented to the congregation by the Rev. Alfred Lancaster, of Moreton Hampstead. The Rev. J. E. Jenkins received the windows on behalf of the congregation. Special music was rendered during the service, and the collection, taken towards the cost of the congregational window, amounted to over £10.

**Ringwood.**—At the close of morning school last Sunday, the Rev. C. E. Reed drew attention to the fact that another addition had been made to the pictures adorning the school walls. This was an excellent photo enlargement of Mrs. Cogan Conway, superintendent of the school. On behalf of the teachers and scholars Mr. Reed asked Mrs. Conway to accept the

framed photo. as a token of their loving appreciation of her devotion to the Sunday Schools, and to allow it to remain where it had been hung. Mrs. B. S. Guy having also spoken, Mrs. Conway accepted the gift, which had come to her as a great surprise, and said it was a joy to her to do what she could to help in the work of the school.

**Stockton-on-Tees.**—A sale of work for church expenses was held in the school-room on Oct. 28 and 29. It was opened on the first day by Alderman Johnston, J.P., of Sunderland, when the chair was taken by Alderman Watson, Mayor-elect of Stockton, and on the second day by the Sunday scholars. There was a goodly display of exhibits upon the stalls that gave evidence of hard work on the part of the ladies of the congregation and others, whose efforts merited the success that crowned their labours. Not a few subscriptions were received from members of churches at a distance.

**Todmorden.**—The monthly meeting of the local branch of the League of Unitarian and other Liberal Christian Women was held on Tuesday, Nov. 2, when Mrs. Crompton, of Rivington Hall, gave an admirable address on "The Worth of a Woman." The committee decided to make this an open meeting, and invitations were sent out to the young women's classes in all the Sunday schools.

**Wandsworth Unitarian Christian Church.**—The sale of work held on Saturday, the 6th inst., at the Wandsworth Town Hall, under the auspices of the Women's Congregational Society, proved a complete success. The proceedings were opened by Mr. J. F. Schwann. An interesting and attractive display was provided, and secured a large attendance of visitors. The result of the whole was, we are pleased to say, highly gratifying to those whose devoted and arduous efforts ensured its success.

MISS DOROTHY TARRANT, M.A., will address the Islington branch of the League of Progressive Thought next Wednesday, 17th inst., on "Plato the Idealist." The meeting is held at the Council schools, Highbury Station-road, at 8 p.m., and friends will be welcome.

## NOTES AND JOTTINGS.

THE King has given a further proof of the interest he takes in the welfare of the dwellers on his Norfolk estate by opening a new club which he has provided for the use of the parishioners of Anmer, a small village on the Sandringham domain, about three miles from Sandringham House. The new club is a substantial structure, built of local stone, with red brick and white stone facings. Commodious rooms are provided for games, reading, and refreshments, and the walls are elaborately decorated with paintings of a humorous character. The club forms part of a scheme which the King inaugurated some years ago to replace all the small country public-houses on the Royal estate by healthy clubs for the use of the villagers. Similar clubs have already been erected at Wolferton, West Newton, and Shernbourne, and are greatly appreciated. The clubs are run on up-to-date lines, and it is a condition of membership that no member shall be served with more than a fixed quantity of intoxicating liquor each day. There is no drunkenness on the Royal estate, and the establishment of these clubs is regarded as one of the chief reasons for the immunity of the district from insobriety.

ACCORDING to the Copenhagen correspondent of the *Daily Mail*, the Swedish teetotal party started an important demonstration against alcoholism in all the churches and other places throughout the country on Sunday last. After Sunday's mass meetings a plebiscite was to be taken on Monday to ascertain the opinion of the whole country in regard to the introduction of an anti-alcohol measure in the Chamber. It is generally thought that the mass of the people favour the passing of such a law.

MISS LUCY BROAD gave an address in Manchester the other night on the "No-Licence Fight in New Zealand" to the members of

the Manchester and Salford Women's Christian Temperance Association. She described the progressive character of New Zealand which, she said, was shown in the treatment of the children, the old age pensions, the effort to get the land back for the people, the universal suffrage which gave every man and woman equal powers in the vote, and, not least, by the prohibition measure, which now applied to many districts. Prohibition, she believed, had been secured through the splendid organisation of the Temperance workers, the absolute oneness of purpose all through the country, and the good financial support given to the movement. The no-licence movement had resulted in a wonderful awakening of the conscience of the people in regard to the drink traffic. Only recently the brewers held a conference at which they decided to abolish barmaids and private bars, to raise the age limit of juniors from 18 to 20 years, and to serve no woman with liquor to be drunk on the premises.

On Tuesday, Wednesday, and Thursday, November 23, 24, and 25, there will be held in the large Caxton Hall, an Exhibition of Leadless Glazed China and Earthenware. The object of this Exhibition is to popularise further the use of ware manufactured without risk to the worker, and thus at once to encourage experiment in leadless glazes and to diminish danger from lead-poisoning amongst those employed in potteries. The Exhibition will be organised on the same lines as the Exhibition held at Church House three years ago, but on a much larger scale. A great variety of beautiful patterns will be on view, and the exhibits will include pottery adapted to every kind of use, ranging from the ordinary pie-dish to the finely-designed and coloured ornamental vase. Some of the stalls will show how all the requirements of a modern house in respect of china and earthenware can be met in leadless glaze.

A PROPOS of the exhibition of facsimile reproductions of drawings by Albrecht Dürer now on view at the galleries of the Medici Society in Albemarle-street, the *Nation* says—"We are reminded of the Poor Relation by the comparatively low price at which a good colour-reproduction is now obtainable. Just as the Poor Relation might be forgiven anything except his poverty, so the reproduction might, by a very considerable section of picture-buyers, be accepted as the finest art, but for its inexpensiveness. This is a sordid fact, and one need not dwell on it, beyond saying that it is the seat of much of the foolish hypocrisy in the current attitude towards a class of work that, apart from its enormous educative value, has come to be something of first-hand aesthetic worth.

AN interesting event has just been celebrated in Manchester in the Centenary of the only known vegetarian church in England. The church was founded in Salford in 1809 by the Rev. W. Cowherd, who in addition to being a "classical scholar, practical chemist, author, preacher, astronomer, student of optics, and doctor," was also a devoted vegetarian. Formerly an Anglican clergyman in Manchester, he was much influenced by the writings of Swedenborg, and the name at first given to his new church was "Christ Church." He objected, however, to churches being called by the "names of men," and so the name was changed to Bible Christian, which it bears to this day. The teaching of Swedenborg that religion has relation to life determined the basis of membership, which was to abstain from all flesh food, and all intoxicating drink. In the year 1817 forty emigrants from the Salford church landed in Philadelphia, and there they founded a daughter church on similar principles. Apart from this the mother church has pursued its quiet and somewhat lonely way through the century. It has had distinguished ministers, including Mr. Joseph Brotherton, M.P., and the Rev. James Clark. It has always been characterised by broad doctrinal sympathies, of which a further proof was afforded by the inclusion of the Revs. J. C. Street and N. Anderton among its festival preachers recently. The present minister is the Rev. A. O. Broadley, who worthily sustains the reputation of his predecessors for broad sympathies and public usefulness.



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